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THE JAINA GAZETTE

THE MONTHLY ORGAN OF
THE ALL-INDIA JAINA ASSOCIATION.

Edited by
J. L. Jaini, M.A., M.R.A.S., Bar-at-Law.
C. S. Mallinath Jain.

OFFICE OF THE REGISTRAR OF BOOKS
16 DEC 1925

VOL. XXI. No 6. | MADRAS JUNE 1925. | WHOLE No. 240.

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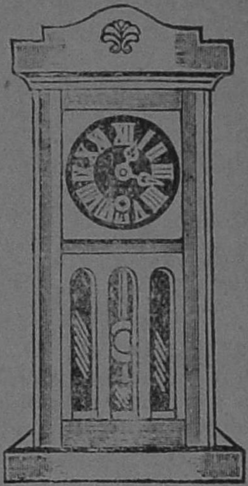

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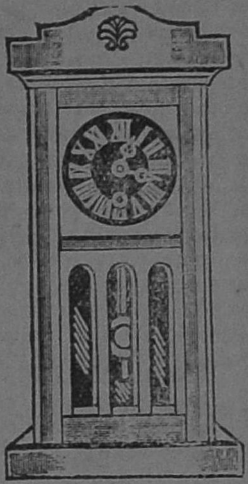

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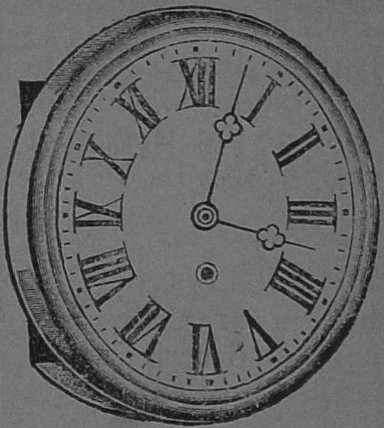

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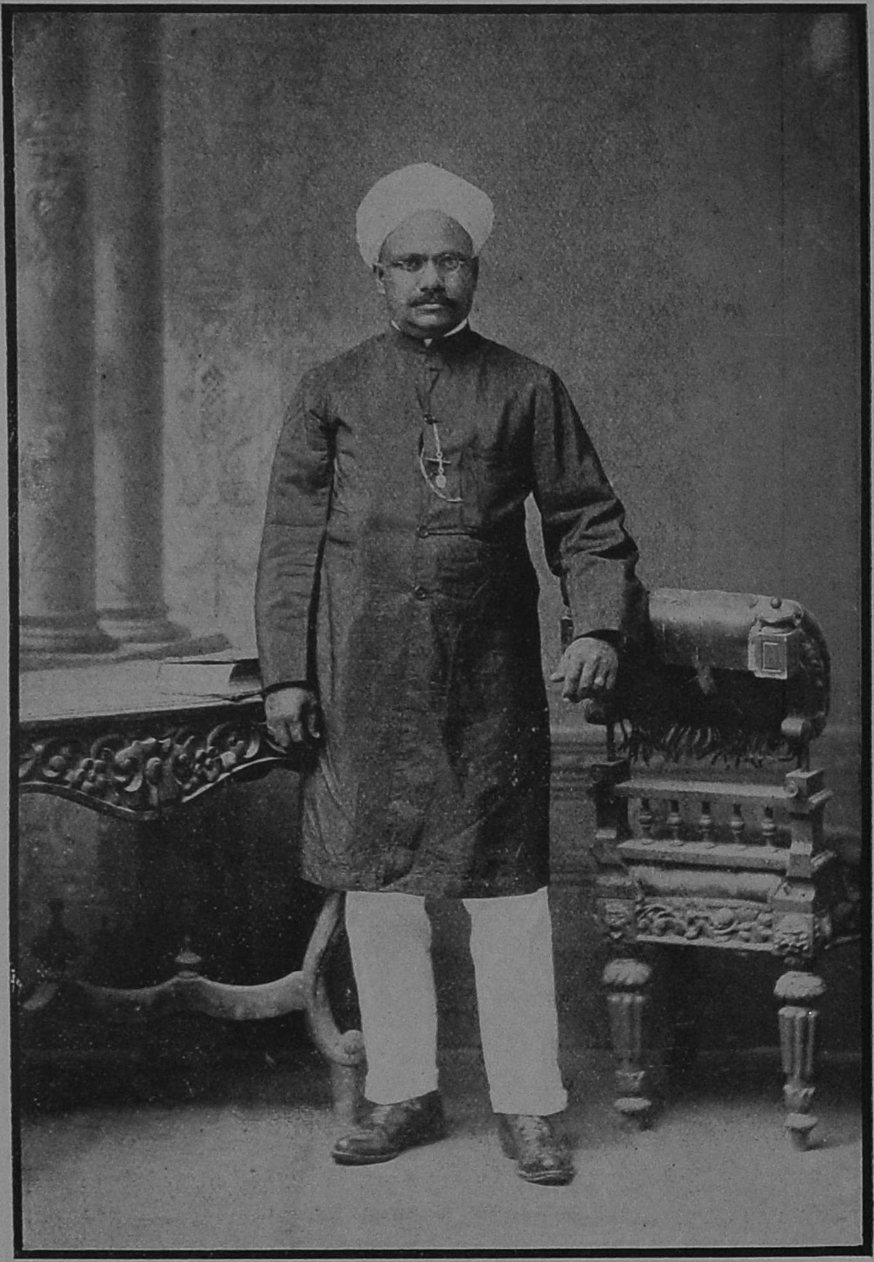

PROF. A. CHAKRAVARTI, M.A., I.E.S.,
Presidency College, Madras.

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THE JAINA GAZETTE

VOL. XXI. No. 6. | MADRAS JUNE 1925. | WHOLE No. 240.

He dieth not who giveth life to learning.

—Muhammad.

THE VRATYAS.*

BY

Prof. A. Chakravarti, M.A., I.E.S.,

Presidency College, Madras.

THE main sources of our information about the Vratyas are the great Sama Veda Brahmana known as Tandiya Brahmana and the Srauta Sutras of Latyayana, Katyayana and Apastamba. Besides these, there is a glorified account of Vratya, as divinity, in the Atharva Veda. Of course, there are references to the Vratyas in the other sacred and secular writings. There is an unanimity of description, but yet about the time of the Sutras, many things relating to the Vratyas had evidently become obscure.

The Vratyas wore a peculiar kind of turban (niryannaddha). carried a lance and a peculiar kind of bow (jyahroda) wore a red garment and drove in a chariot. They had also a kind of silver ornament, called the Nishka. They were mainly divided into two classes, the lower and the higher or the *hina* and *Jyeshta*. Though these are supposed to have given up their *samskaras* still they were considered fit to be readmitted into the Aryan fold after performing the special ceremonies devised for the purpose. These ceremonies were known as *Vratyastomas*. The Brahmana and the

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* A Paper read at the Third All-India Oriental Conference, Madras, Decr. 1924.

Srauta Sutras, referred to concern themselves mainly with the description of the different kinds of *Vratyastomas*.

An impartial study of the literature concerning the Vratyas reveals the fact that, sometimes they were considered pure and sacred and, sometimes extremely degenerate and quite unfit for associating with the Aryans, except under strict expiatory ceremonies. There are references in the Vedic literature supporting both these tendencies. The lexicographers recognize both these implications of the term and derive the word accordingly in either way. *(Amara kosa 2, 7, 53 ; Halayuda 2. 249.)*

Modern scholars have interested themselves to know who these Vratyas were (1). Weber was the earliest to notice the importance of the references, relating to the Vratyas. (*Indischen Studien I, 32.)* He had the insight to perceive that these Vratyas were closely allied to the later Buddhistic tribes. All that he could assert with any amount of definiteness was that these represented some non-Brahminical school like the Buddhists. But his theory cannot be fully worked out on account of the long interval between the rise of Buddhism and the Brahmana literature. The next important suggestion was by Rajaram Ramakrishna Bhagavat in his paper* " A chapter from the Tandya Brahmana." According to him the word Vratya which thus originally denoted a barbarous or Non-Aryan people came in course of time to be applied to those Aryans who happened or were forced to spend some years of their lives amongst such. The word "*Samanichamedra*" refers to those who perhaps associated too freely with the licentious women of the Vratya community and having lost their bloom and health by excess, returned home in old age with shattered constitutions. The Stoma, called by this name was perhaps originally intended for such dissolute and depraved specimens of humanity. Gradually those also who degraded themselves by violating the approved rules of conduct were held to have become Vratya, and classed with them. The word "Vratya" in the Vedic language will thus be found to have a three-fold significance. It is a pity that there is no clue in the Brahmanas to

* J. R. A. S, Bombay Branch No. LIII, Vol XIX.

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determine the native country of the Vratyas........................The Vedic tradition at least has embodied in the Sutras of Latyayana points to the province of Behar as being the cradle of this non-Aryan race.

This theory that the Vratyas were originally a non-Aryan tribe is not borne out by tradition, and is consequently discredited by the leading scholars of the present day. The traditional reference that the Vratyas were related to Kshatriyas cannot altogether be ignored. Manu (in chapter 10) included under the Vratyas such aristocratic Kshatriya class as the Lichchavis, the Nathas, the Mallas, etc. The reference to these classes in Buddhistic literature is significant. Buddha once addressing his disciples spoke of the Lichchavis thus ; "Look at the Lichchavis, those who have not seen Tavatimsa Gods, let them look at the Lichchavis." It is known from the Buddhistic literature that the Tavatimsa Gods were very beautiful. It would be altogether incredible to suppose that such a beautiful warrior clan could have been " a barbarous, non-Aryan tribe." That the Vratyas originally represented some tribe of the Kshatryas who were indifferent to the Vedic rites and ceremonies appears to be beyond doubt. Only by this supposition can we sufficiently account for the practice of readmitting them into the Aryan fold. It is again borne out by the description given of them in the Vedic literature. They neither follow the practice of the Brahmins, nor agriculture, nor commerce. They practised neither Brahmacharya, nor Krshi, nor Vanijya." Here is distinct implication that the Vratyas were neither Brahmins nor Vaisyas, but " Yaudhas," warriors. The real problem for us to investigate at present is who these Vratyas were, assuming that they were a section of the ancient Kshatryas.

Paul Carpentier in the Vienna Oriental Journal (Vol. XXV 355 to 368 pp.) has tried to give a new account of the Vratyas of Vedic tradition. He finds in them the founders of the widespread Rudrasiva cult and the spiritual ancestors of the modern Saivites. Further he maintains that the Vratya of the Atharva Veda is no other than Rudra-siva himself, Carpentier's arguments are mainly based upon a description of Rudra-siva given in the Aitareya Brahmana. There Rudra has a turban, and carries a bow and is

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referred to as Krishnavasi, one who has black garment. Thus attired, Rudra-siva, is accepted by the offering into the regular circle of the Gods. This theory is very enthusiastically defended by Haraprasad Sastri, who in the Journal of the Royal Asiatic Society (Bengal Branch 1921) writes thus under the heading "Who is Siva?" "So the chapter (A. V. 15) is not exactly the glorification of the Vratya, but of their spirit of their God whom they had lost, as stated in the Brahmana of the Sama Veda. The Maruts instructed them in the Samam, the recital of which reunited them with their God and purified them for entrance into the Vedic community. This idea struck me, and I read the chapter again and again with increasing interest, eagerness and enthusiasm, and wonder of wonders, and I found my Siva there. He is Esana, He is Mahadeva.........His bow lying at Mithila, with no string, it is a Vratya bow never used with a string. It was Siva's bow, etc........."

Carpentier's theory is very ably controverted by A. B. Keith in the J. R. A. S. 1921. He maintains that the theory is 'without sure ground.' The greater part of Grahapati's attire and accompaniments has no parallel in Rudra at all. Where are the wagon, the sheep skins, the goad? The turban is there, but not Niryannaddha and it is the mode, not the common turban that matters. The bow is there, but not the Jyahroda and it is the bow of a peculiar kind that is the point nor will Jajata transform into Rajata to please us.........There is, in fact, wholly lacking the exact correspondence in detail which is essential for any proof of identity of the Grahapati and Rudra Siva. The obvious explanation of the whole of the outfit is that it is the description of a local form of dress owned by the Vratyas, known to the texts and, indeed Latyayana expressly tells us that the Vipatha is Prachayaratha "a chariot of the easterners" and the rite ends with the bestowal of the apparatus to a Magadha-desiya-Brahmana Chandu, an easterner. In the face of this obvious explanation, that of Carpentier is clearly invalid.

"Nor does it win any support from the effort to confirm it by Atharva Veda Chapter XV. That this section deals with the Vratya is shown beyond doubt, by the references to the turban, the

goad, the Vipatha and the Magadha. But I find nothing in it to show that Vratya is Rudra-Siva. The piece is a late one, in Brahmana style and it celebrates in the highest way the Vratya but such theological speculations are common in the A. V. and render it needless to suppose that behind the Vratya lies the figure of a great God. But all that is said is Vratya became Mahadeva and Isana while in XV 5-1 Bhava, Sarva, Pasupati, Ugradeva, Isana Rudra are his servants, all signs of his cosmic potency, not proofs of his original nature."

We have to admit with Keith that the description of the Vratyas is distinctly local in its significance and the fifteenth book of the Atharva Veda is a composition probably of the same period as the Brahmanas or, even a later one.

Can we go further to find an explanation sufficient to account for all the available facts ? Yes. Only on one assumption that we give up the generally prevalent but hardly accurate notion that Jainism had its origin with Mahavira about 527 B. C.

According to the Jaina tradition Mahavira Vardhamana was the last of the 24 Tirthankaras, the first of whom was Vrashabha. The 23rd Tirthankara was one Parsva who attained Nirvana, 250 years prior to Mahavira. That Parsvanatha was probably, a historical personage is now admitted by many Oriental scholars. This would imply that Jainism, in some form or other must have been prevalent about the 8th century B. C. This admission is quite enough for our purpose. If we assume the existence of Jainism about the period of the Brahmana literature, our explanation will not be altogether anachronistic. That this assumption is not too much of a historical speculation, may be indicated by the following facts.

The 22nd Tirthankara Arishtanemi who according to Jaina tradition was a cousin of Krishna of Mahabarathic fame, figures as an important Rishi in the Rig Vedic Samhita. So also the name of the first Tirthankara Vrashabha occurs in significant context in the Rig Vedic Samhita. The Jaina tradition about Rishabha is fully accepted by the Vishnu and the Bagavatha puranas, which contain a thorough Jaina account of the birth and parentage of Vrashabha. After giving a succession of the Manus, the Vishnu Purana

proceeds (Book II, Chapter I). "Nabhi who had the country of Hima had by his queen Meru, the magnanimous Rishabha, and he had a hundred sons, the eldest of whom was Bharata. Rishabha having ruled with equity and wisdom, and celebrated many sacrificial rites resigned the sovereignty of the earth to the heroic Bharata and retiring to the hermitage of Pulastya, adopted the life of an anchorite, practising religious penance, and performing all prescribed ceremonies, until emaciated by his austerities so as to be a collection of skin and fibres and naked, went the way of all flesh. The country was termed Bharata Varsha from the time it was relinquished to Bharata by his father on his retiring to the woods."

This account, which is repeated in Bhagavata Purana corresponds wholly to the account of Vrashabha, contained in the Adipurana of Jinasena; which after enumerating the several Manus relates the story thus :—The last of the Manu, Nabhi brought forth a son Vrashabha by his queen Marudevi. This Vrashabha was the first to preach the Ahimsa dharma and to prescribe the code of ethics, for the householder as well as the *yati*. He, after enjoying his sovereignty for several years renounced that in favour of his son, Bharata, the first sovereign of Bharata Varsha, called after his name. Vrashabha thereafter became a great *tapasi*, with digambara-mudra, entirely depending upon the householder for *bhiksha*. This Vrashabha, after several years of yoga attained perfection, when he was worshipped by the devas and devendras. The *Ahimsa dharma* and the consequent *Sravakachara* and *Yati-achara* had been revived at different periods by successive Tirthankaras, of whom the last and the 24th was Mahavira.

This Vrashabha was of the *Ikshvaku vamsa* and of *Puru-Kula*. Students of Rig Veda can recognise the Rig Vedic Purus Vrashabha's tribe. It is needless to point out that the Ikshvakus were an important Kshatrya line to which many Rajarishis of ancient India belonged. The greatest Avatara of Vishnu, according to the Vaishnava cult was of the Ikshvaku clan. That the Ikshvakus were the great Kshatrya puritans upholding a very high ideal of dharma is amply evidenced by literature in Sanskrit in the form of the Epic, the Kavyas, and the Dramas. Kalidasa

gives a general description of the Princes of that house in very extolling terms.

> " *Saisavebhyasta vidyanam, yauvana vishayaishinam*
> *Varthake munivrittinam yogenanthe thanutyajam* "

This indicates that taking *diksha* as *muni* and practising *tapas* as Rajarishis were quite common among the Ikshvaku kings.

The very same importance is given by the Jaina tradition, according to which as many as twenty out of twenty four Tirthankaras, were from this house. Bharata the first great Emperor of India is supposed to have instituted this social order among the Aryans. He selected the best of them who had great mercy and compassion for animal life and constituted them as Brahmans, who were given the function of preaching the Dharma. He further instituted these great Kshatrya Houses who divided this country among themselves: the Ikshvakuvamsa, the Kuruavamsa, the Harivamsa, the Raghuvamsa, the Nathavamsa. Thus the Ikshvakus were given the credit of having laid the foundation of Aryan culture and civilization (Adi Purana). Similarly, the founders of the Sakya clan, to which Gautama Buddha belonged, proudly traced their origin to the princes of the Ikshvaku family. These facts clearly indicate that the royal house of Ayodhya played a no mean part in moulding the thought of ancient India. It would not be altogether improbable to suppose that the philosophical speculation and the ethical puritanism so abundantly manifest in the Upanishads and the later Vedic literature are to a very great extent due to the influence of the Kshatriyas of the Ikshvaku house. They were evidently responsible for introducing a complete change in the religio-philosophical attitude of India, from the earlier Vedic sacrificial ritualism to the Atma-Vidya of Upanishadic fame. It would be quite within the range of probability to suppose that the Aryans of the East—of Kasi, Kosala, Videha countries represent an earlier group of Aryan immigrants as contrasted with the Kuru-Panchalas of the West.

That there was an influential school of thinkers, early in the Vedic period who were opposed to the sacrificial cult of the Vedas is amply borne out by the various accounts of the Yatis, given in

Vedic literature. These yatis were known otherwise as arunmukhas,* which is interpreted as "those in whose mouths, the reading of the Vedas is not." That they were opposed to the Indra cult of Vedic ritualism is evidenced by the terrible punishment meted out to them by Indra. In Tandiya Brahmana Book 14, Chapter II, V. 28, it is said;—

Indro Yatin Salavrikebhyah prayachhat-tam astīlāvag abhyavadat—
So Suddho Manyata-Sa etat suddhāsuddhiyam apasyat-tena asudhyat—

"Indra gave up the yatis to the Jackals—An evil voice addressed him (charging him with the murder of Brahmans according to the Commentator)" He recognised himself as unclean. He beheld this "Suddhasuddhiya (a particular Saman text) and became purified." The story is repeated further on in the same Brahmana XVIII, l, 9, where it is said that instead of beholding the "Suddhasuddhiya," Indra went to Prajapati, who gave him the "Upahavya" (*Prajāpatin Upādhāvat-tasmaietam upahavyam prāyachhat*).

This story of Indra and the yatis is alluded to in Ait; Br. VII 28, "when the Gods excluded Indra, (saying)" He hath misused Visvarupa, son of Tvastr he hath laid low Vrtra, he hath given the yatis to the hyaenas, he hath killed the Arunmukhas, he hath contended with Brhaspati then Indra was deprived of the Soma drinking and in accordance with the deprivation of Indra the lordly power was deprived of the Soma drinking, Indra obtained later a share in the Soma drinking having stolen the Soma of Tvastr, but to-day even the lordly power is deprived of Soma drinking.

It is also referred to in the Tandya Br. VIII., l. 4. and XIII 8, 17. The latter passage is as follows;—"*Indro yatīn Sālāvrikebgyah prayachhat-tesham trayah udasishyanta Prithurasmir Brihadgirih Rāyovājah-te bruvan" Ko nah imān putrān charishyati uti-aham iti Indro bravīut-tān adhinidhāya parichārya charan vardhayāms tan*

* A. B. Das connects the arunmukhas with ahura-mazda of the Iranians and obtains the strange conclusions that the yatis were Iranians. This explanation is far-fetched and quite untenable.

vārdha-yitvā bravit "Kumārakāh varan vrnidhvam iti-Kshatram mahyam" iti abravīt Prithurasmih tasmai etena-pārtnarasmena kshatram prāyachhat-kshatrakāmāh etena stuvīta-kshatrasya iva asya prakāso bhavati-Brahmavarachasām mahyamity abravid Brihadgirih-tasmai etena bārhadgirena-brahmavarchasām prāyachhat-brahma-varchasa-kāmah etena stuvīta-brahma-varchasī bhavati-pasūn mahyam" ity abravid Rāyovājah-tasmai etena rāyovajīyena pasūn prāyachhat-pasukamah etena stuvita-pasumān bhavati-18 Partharasmam rājanyaya brahma-sāma Kuryat barhadgiram brāhmanāya rāyovajīyam vaisyayasvena eva enams tad rupena samardhayati stomah. "Indra gave up the yatis to the Jackals, three of them were left, Prithurasmi, Brihadgiri and Rayovaja. They said, "who will cherish these persons us, as sons? 'I'; said Indra. Having placed them (on his car, according to the Comm.) he went on tending and rearing them. When he had reared them, he said, "youths, choose boons," Prithurasmi said "May regal power be mine." He accordingly gave him regal power by means of this "partharasma" Saman. "Let the man who desires regal power offer praise with the Saman; and he obtains distinction like that of regal power." Brihadgiri said, "May Brahmanic lustre be mine." He gave him Brahmanic lustre by means of this 'barhadgira' Saman. "Let him who desires this characteristic offer praise with this Saman; and he obtains it." Rayovaja said, 'Let me have cattle.' He gave him cattle by means of this 'Rayovajiya Saman;' "Let him who desires cattle offer praise with this Saman; and he obtains them." 18. Let a 'partharasma' be the 'Brahma Saman' performed for a Rajanya, a 'barhadgira,' that for a Brahman and a Rayovajiya for a Vaisya. The 'Stoma' thus brings prosperity to each of them after his own fashion." The Yatis are declared by the Commentator on Tandya Br. VIII, 1, 4, to be persons 'who practised observances contrary to the Veda.' *Veda Viruddha niyamopetan*; on XIII, 4,17, to be the persons so called who were hostile to sacrifices, "*etad samjnakan yajna Virodhi*: on XIV, 11, 28, to be persons hostile to rites" (Karma Virodhi Janan) and on XVIII, 1, 9 to be Brahmans who did not celebrate the Jyotishtoma and other sacrifices, but lived in another way. *Jyotishtomadi akriha prakarantarena Vartamanam Brahmanan.*

The Yatis are also mentioned in the Taitt Samhita II, 4, 9, 2 in these words *yatinam adyamananam sīrshani parāpatan te Kharjūrāh abhavan.* The heads of the Yatis who were being eaten fell off. They (the Yatis) became date-trees. On the same Samhita VI, 2, 7, 5, they are again referred to thus. *Indro yatīn Sālāvrikebhyah prāyachhat tan dakohinatah uttara vedyāh ādan.*

Indra gave up the Yatis to the Jackals; they devoured them on the south side of the northern altar. On the former of these texts the commentator remarks as follows: Paramahamsya rupam chathurtasramam praptanam eshanam yatinam mukha Brahmatmaka-pratipadako vedanta Sabdo nasti tan yatin Indrah aranyabhyah Svabhyah prayachhat, tatha Kaushitaki brahman Opanishadi indrasya pratijna samamnayate. "Arunmukhan yatin salavrikebhyah prayachham" iti patitatvat tesham tath atvam yuktam tatha cha smaryate "nityakarma parityajya Vedanta sravanam vina vartamanas tu sanyasi patati eva na samsayah." iti. Tesham cha sala vrikaih Chakshnam shashtakande samamnayate...iti Vedanta sravana vancham vina nityakarma parityaktavatam Chavatam api idrisi gatih iti darsayitum Vedi samipe Chakshanam eva. Indra gave up to the wild dogs those Yatis in whose mouth (although they had attained the fourth stage of life (asrama) that of Paramahamsas the word of the Vedanta (or Upanishads) which sets forth that the soul is Brahma was not found. Accordingly, Indra's declaration that he gave up the Arunmukha Yatis to the Jackals is recorded in the Kaushitaki Brahmana Upanishads. (III, I).

In consequence of their fallen condition it was fit that this should have been done. According to the text of the Smriti, a sanyasin who lives in the neglect of the fixed observances and without hearing the Vedanta (or Upanishads) sinks without doubt into a fallen condition.

In these various accounts relating to Yatis the following facts are clearly implied. (1) That Yatis were anti-sacrificial sanyasins who would not even utter the sacrificial mantras. (2) They were very unpopular with the Vedic Aryans and they were punished by Indra and the Indra worshippers. (3) But the ideal for which the Yatis stood at sometime became so dominant that it led to the

discontinuance of Indra worship and Soma sacrifice, Indra himself being accused of a series of murders. (4) In this struggle sacrificial ritualism finally triumphed thus reviving Indra cult and soma sacrifice. (5) These yatis resembled the Jaina yatis of later days which fact is implied by the commentator Sayana's remark the 'Maha Kharjura Phala' resembles their Kapala i.e.. with clean shaven heads. From these several facts of circumstantial evidence, it may be assumed that the Jaina School following the *Ahimsa-dharma* was in existence about the later Vedic period. We know from Jaina traditions that Kasi was the place of birth and religious activity of Pârsva and that the country of Purva-Videha, modern Behar, was considered by them the place of the *Ahimsa dharma* or *Nityapunya bhumi*. Further we know that the Lichchavis and the Nathas, the two great Kshatriya communities, were associated with Mahavira. He was known as Nathaputta, the son of the Nathas and he was related to the Lichchavis through his mother. Hence it is highly probable that the ancestors of Mahavira who were the followers of Parsva, who himself revived the Ahimsa vrata, en-joined by Vrashabha, the Adi Jina, were known as the Vratyas among non-Jaina writers, thereby meaning the observers of the Vrata, as opposed to the performers of sacrifices,

The Jaina code of Ethics is divided into two main parts; the lower and the higher, *Anu-vrata* and *Mahavrata*. The former is for the householder, and the latter for the Yati. The same is otherwise known as Agara-Vrata and Anagara Vrata. Jainism in its earlier stages, must have been a proselytizing faith, and as such it must have admitted into its fold several people from outside Aryan and non-Aryan. This fact is borne out by the gradation of Jaina householders found in early Jaina scriptures. The Sravakas or the householders are divided into eleven distinct classes arranged according to their importance and spiritual development. The bottom class consists of those who merely had adopted the faith, but were unable to practise in life any of the vratas enjoined by their new religion. Hence this lowest class is known as Avirata or vrata-less. The Aviratas are mentioned by name in the Brahmanas as persons fit to receive the Vratyadhana because they

also have "*Vratyacharana.*" The Aviratas are nevertheless considered *Darsanikas* or the faithful ones. The second class which is immediately higher to this is the Vratikas or Vratins. These have the additional qualification of observing some of the vratas. The subsequent classes are similarly based upon a higher moral development implied in observing larger and more important vratas. These are the Samayikas, Proshadopavasas, Sachittavratas, Ratri bhukta-vratas, Brahmacharis, Arambha vinivrittas, Parichita-parigraha-vratas, Anumativratas, Chelakhandadharis.* These last are the highest or *Utkrishta Sravakas.* Above these eleven are the *yatis,* who renounce completely the life of the householder. These yatis are mostly naked sanyasins answering to Megasthene's descriptions of Gymnosophists. These generally lived in forests and *udyanas* adjoining cities and sometimes in caves in hills. They mainly depend upon the generosity of the householders and thus they have to go into the towns for obtaining *bhiksha* periodically according to their needs.

The Jaina householder considers it a great merit or punya to have the honour of offering bhiksha to yatis. This aharadana to the yatis is supposed to be followed by increased prosperity to the householder. Adipurana elaborately describes the process of offering Ahara-dana to Lord Vrashabha by a prince called Sreyankumara. This description is significantly parallel to the description in the Atharva Veda, as to how the householder has to receive the great Vratya, as a guest and how as a consequence he receives several benefits.

The Jaina Tirthankaras were the greatest of the yatis and their glory consisted besides several things in Marghaprabhavana revealing the true path. As a consequence of this privilege, the Tirthankaras from their birth to their nirvana had the privilege of being attended upon by the devas, headed by Devendra. Five Kalyanas are associated with the life of a Tirthankara ; the Panchakalyanas being, Garbhavatarana (entering the womb of the Jina mata), Janmabhisheka (the divine birth), Dhikshakalyna (the great renunciation), Kevalajnanotsava (the dawning of the perfect wisdom) and last Pari-nirvana (or the great nirvana). The fourth is the

* Adi Purana and Ratnakarandaka Sravakachara.

most important of these because it marks the stage of attaining perfection or Arhatship. Then again the devas and Devendra come down to worship him and prepare a divine resting place as well as a vehicle, known as Samavasarana. The Arhanta when he preaches the dharma, remains, seated in the centre of this moving congregation on a high pedestal, all having been prepared by the Devendra. Jaina scriptures, in general, and Adipurana, in particular contain an extensive description of this Samavasarana, which represents the supernatural temple, from where the Arhanta, revealed the dharma.

Remembering these details let us try to work out our theory as to the Vratyas. The term evidently must have been originally used as a term of respect implying one who is able to observe Vrata. This is borne out not only by the derivation given by the Lexicographers but also by the occurrence of the term in the Prasana Upanishad II, 11 where it is used to address Agni. "Vratyastvam........."

Sankara commenting on the verse explains it as *Svabhavata eva Suddhah iti Abhiprayah.* It is implied that he is by nature pure. We have to infer not only that the term was a mark of respect but also this other fact that the school of Vratyas included in its fold the three classes of Dvijas, Brahmans, Kshatriyas and Vaisyas and also the non-Aryans admitted as probationers as already indicated. This reference is supported by the following facts. Manu distinctly speaks of three kinds of Vratyas those that spring from the Brahman caste, Vratyas of the Kshatriya caste and Vratyas from the Vaisya caste. After those periods men of these three castes who have not received the sacrament become Vratyas excluded from the Savitri and despised by the Aryans. Those sons whom the twice born beget on wives of equal caste but who not fulfilling the sacred duties are excluded from the Savitri, one must designate by the appellation Vratyas. Tandya Brahmana speaks of Rishi Kushitaka as a grahapati of the Vratyas and of having performed a Vratyastoma. The Kaushitaki school is also connected with him. This implied certainly the possibility of a shuffling process between the Vedic Brahmans and the Vratya Brahmans. It was evidently not considered infradic for a Vedic

Brahman to become a Vratya or to go back to his original fold. Of course this is certainly indicated by the very institution of Vratyastomas which are explained as a ceremony of readmission.

These happy relations between the school of Vratyas and the Vedic school could not have lasted long. About the time of the Brahmanas the new school with missionary enterprise must have roused the suspicion and also marked antipathy in the old Vedic school of Ritualism. The opposition would have been natural for the ideal of the Vratya based on Ahimsa Vrata would have appeared staggeringly revolutionary to the traditional school of Sacrificial ritualism, for the former would have necessarily condemned and spoken slightingly of Vedic rituals which invariably involved animal sacrifice. This naturally would have created a tendency in the conservative school to attempt to check the missionary spirit of the new radical school and to counteract its proselytizing spirit by devising ceremonies for readmitting the Vratyas into the Vedic fold. The Brahmana period must be associated with such a struggle and the account in the Tandiya Brahmana clearly bears out such a supposition.

This radical school of religious thought, starting with the spirit of protestantism, attempting to spread its mission by laying emphasis more on personal qualifications of merit than of birth, would have naturally, adopted a language easily accessible to the masses. Selecting the vernacular of the people, as a medium of religious instruction, in preference to a sanctified classical language of the earlier religion, would be necessitated by the logic of circumstances and is as well corroborated by the history of religious movements in the East as well as in the West. The Jaina teachers from very early times, have adopted Prakrit, a colloquial form of Sanskrit, as the fitting medium of their religious scriptures. The Jainas refer to it as a *devabhasha* and the Tirthankaras are supposed to have used that language in revealing the dharma. The Vratyas must have spoken some language allied to Prakrit from the description given of their speech. '*Adhuruktam Vakhyam duruktam āhuh*' "What is easy of utteranoe, they say, is difficult to utter." This evidently implies, they were not accustomed to classical Sanskrit.

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The Brahmanas refer to the Vratyas as 'Garagira' which is explained by Sayana as those that eat poison. The text of the Brahmana contains evidently an explanatory phrase "*Brahmadyam Janyam annum adanti*" which is explained by Sayana thus, "they eat the food specially prepared for the Brahmans." Agni Swami, the commentator on Latyayana Sutras, writes thus, "*Garagira va ete e brahmadyam Janma mantram adanti.*" There is undoubtedly some confusion here. The term '*garagira*' may mean either eaters of poison or those of venomous speech. In any case, it is a term of reproach. Sayana's interpretation is evidently based on the fact that the Vratyas eat, as guests, the food prepared for Brahmanas. Then it would be a term of abuse implying irritation due to deprivation of the Brahmanas' legitimate right by the members of the new school. If the term is interpreted, according to Agni Swami, it would mean "those of wicked speech," because they swallow or do not utter the mantra having Brahma in the beginning. This implies that the Vratyas were opposed to the Brahmavadins and would not utter the Vedic mantras. The latter interpretation is more probable because the term very often occurs in designating the Jina or Arhanta. Jinasena, in his section on Jina Sahasranama has the following terms. 'Girampatih, Divyabhasha-patih, Vagmi, Vachaspatih, Vagesvarah, Niruktavak, Pravakta Vachasamisah, Mantravit, Mantrakrit, etc.'

These imply a group of Mantras quite unconnected with the Vedic mantras of the Brahmavadins but claiming an equal authority as far as the Vratyas were concerned. The Vratyas then, would use their own mantras, revealed to them by the Tirthankaras and would never think of uttering the Vedic mantras relating to Yaga. Such religious teachers would naturally be referred to by their rivals as Garagiras. This explanation tallies with the word Arunmukha implying Yatis, in Vedic literature. We need not repeat again the suggestion that Yatis were probably the earlier school of Jainas. This suggestion also is supported by the several names of Rishabha, Adi Jina, Mahavratapatih, Maha-yatih, Mahavratah, Yatindrah, Dhridavratah, Yatih, Atindrah, Indrarchya, etc. These terms not only indicate the identity of

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Yatis with Vratins but also that the new faith was in supersession of the Indra cult.

'*Adandyam Dandena Ghnantascharamti*,' 'they live by punishing what ought not to be punished.' This phrase probably implies a kind of state injunction where the Vratins were dominant against the sacrificial worship of Indra cult as it involved Himsa, This interpretation is supported by the passage quoted from the Aitareya Brahmana. There are several other passages in Vedic literature mentioning several Kings who prohibited Vedic sacrifices within their dominions.

The same thing is again indicated in Sathapatha Brahmana and Vajasneya Samhita which refer to eastern Aryans of Kosala-Videha country as addicted to a kind of false Dharma which preaches against Vedic sacrifices and praises the non offering of sacrifice itself as a virtue. '*Adikshita dikshita vacham vadanti*.' This evidently refers to the teachers among the Vratyas who though uninitiated, professed to inculcate the dharma to the people, a privilege jealously guarded by the Vedic Brahmans. The passage referring to the turban, the goad, etc is distinctly a local description as was admitted already. But we have to explain one interesting but obscure term here—*Jyahroda* which is explained by the commentator as *Ayogyam dhanus*—a bow unfit for use. It is variously interpreted as a bow without a bow-string, a miniature bow not fit for use etc. What is the significance of carrying such a bow? That it is part of the equipment of a Kshatrya clan is quite evident and yet it is meaningless why a warrior should carry such a useless encumbrance. The only explanation that appears probable is this; These Kshatriya Vratyas, following the Ahimsa dharma, were evidently asked to take the Ahimsa Vrata by their teachers. But the Kshatriya blue blood would very much resent complete change of occupation. He could not adopt either Brahmacharya or Krishi or Vanijya. He would also think it beneath his dignity to go about empty handed *i.e.*, without the bow, the symbol of Kshatriyahood. As in the case of the modern Sikh with whom the war-weapon Kirpan dwindled into a ceremonial ornament, so the Kshatriya's bow, in the hands of the Ahimsa Vrata Dharin—

became merely symbolic of his social status and yet consistent with his faith.

The other significant terms that demand explanation in the light of this theory are Hina, Jyeshta, Grihapati, Anuchanah, Sthavirah, Samanichamedrah, Ninditah etc., *Hina* and *Jyeshta*, as already explained, probably referred to *Anu vrata* and *Mahavrata*. *Grahapati*, is but a leader of the householders. He is explained as one who is very rich or one who is very learned thereby implying a social or intellectual aristocrat. The term commonly occurs in Jaina Scriptures e.g., in *Uvasaga dasavo*. The next three terms are used to refer to the Jyeshtas, the great Vratyas. Here the interpreters, ancient and modern, appear to have egregiously blundered, they being completely misled by the term *sama-nicha-medra*. The term *anūchanah* fares all right with them and is correctly interpreted as one who is so well acquainted with sacred literature, that he is fit to teach the people. The term Sthavirah is also clear, meaning the elder. It is a common term in Jaina literature and refers to the Jaina religious elder. It implies not merely development in age but also in spiritual wisdom. The line of Jaina teachers is known as Sthaviravali. The term also occurs in Sahasranama as synonymous with Jina. But it is misunderstood because it occurs by the side of the other term which has confounded the commentators, Samanichamedra. This term literally, means one who has lost the instinct of procreation. In fact one commentator uses the synonym, "*apetaprajananāh*." Why should the great among the Vratyas be represented by so blunt a visual picture implying the generative organ? Ramakrishna Bhagavat misguided by some commentators offers the fantastic explanation already referred to. Under ordinary conditions a person clothed according to social convention can never be described in such visualistic terms. Hence the very bluntness of the description most probably implies a person who has completely renounced all his worldly connections, ceased to be a householder and adopted the life of a yati, becoming a digambara tapasi. In his case the prefix 'Sama' would have significance for it implies conquest of Kama, lust and other several pleasures. Consequently the description must be fitting and it is the privilege of the Jyeshta the

great or the elder among the Vratins. Sayana in explaining the term refers to an ancient class of Samanichamedras, who were devasambhandinah and who were responsible for the particular Vratyastoma. This implies that it was an ancient institution and was also a sanctified one.

The terms Ninditah is used to denote the lowest class of Vratyas. That among the Vratyas such undesirable individuals of society were included is not altogether incompatible with our theory. It need not be taken merely as indicative of the wrath of the rival and thus meaning a term of reproach. It may really refer to persons who are unfit for association.

We already mentioned the missionary zeal of the early Jaina teachers and how they were prepared to admit as merely probationers all those that were in need for religio-moral reformation. The last class of the faithful called Aviratas (those that could not take moral vows) must have included under it all sorts of individuals. Even the despised and the criminal ones, if they would only show sincere repentance and a genuine desire for spiritual reformation must have experienced help and sympathy from the Jaina teachers. A proselytising faith, actuated by missionary fervour, could not consistently deny recognition and social status to the willing. Thus the "*ninditas*" who were probably among the worst members of the then society had the privilege of being admitted into the fold of the new faith. Thus by association with those noble souls who observed the Vratas and hence were called Vratyas, these also gained the name. These new claimants to the name were most probably responsible for the sinister significance of the term Vratya, which became emphasised in non-Jaina literature.

Now let us turn to the Atharva-Veda. For a long time the Atharva-Veda was not recognised at all as a Veda. Its recognition as a Veda is evidently marked by the spirit of compromise and reconciliation on the part of the Vedic school. Most probably it represents a wholesome liberal tendency extending much beyond the rigorous social order of the Aryans to Dravidian culture and civilisation. At such a period of intellectual adjustment there must have been a good deal of reconciliatory adaptation among the various schools of the Aryans themselves. Perhaps such an

adaptation was necessitated by the growing importance of the school of Vratyas which could no more be actively suppressed. Such a stage is certainly represented by the 15th book of the Atharva-Veda which contains the glorification of the typical Vratya. The composer of the book must have had in his mind the picture of a Kshatriya Vratya of a particular locality. It is quite conceivable that in a movement which was mainly led by the warrior class the Kshatriyas should have retained the social domination. By general political conditions, strengthened by religious proclivities the Khatriya should have risen to social eminence. This is quite consistent with the Jaina tradition that every one of the 24 Tirthankaras was from the royal household. This of course does not exclude the Brahmana's adopting the faith. On the other hand the very first and most important disciple of Mahavira within historical times was himself a Brahmana. The fact that Gautama Ganadhara the leader of Mahavira's school was a Brahmana convert implies a significant absence of rivalry between the two communities at certain periods of history. That the Brahmanas in the eastern countries of Kasi, Kosala and Videha accepted the social domination of the warrior class without question is well evidenced by the positive relation between the two communities depicted in the Upanishadic literature and by the negative relation of antipathy exhibited by the Brahmans of Kuru Panchalas towards both the Brahmans and Kshatriyas of the east. In a characteristic passage in *Brih. Upd.* Yagnavalkya a Brahmana of Videha country scoffs at the alleged superiority of the Kurupanchala Brahmanas.

Thus the recognition extended to the Vratyas must have naturally taken this shape of extolling the royal saints belonging to the Vratya school. Who else could be thought of than Vrashabha the first of the Tirthankaras. A good deal of the description found in the 15th Book of Atharva-Veda appears to be an echo of the description of the life of Vrashabha given in Jinasena's Adipurana. Of course it is not implied that the latter is historically an earlier composition than the former nor is it necessary to establish that to maintain our theory, for Jinasena himself clearly says that he writes an epitome of the various and

elaborate works by ancient writers. That a tradition of some sort must have existed about the time of the composition of this book goes without saying. We have only to show how the two descriptions are parallel and corresponding.

The book opens with the great Vratya Prajapati who perceived himself to be of gold. He became *ekam Mahat Jyeshtam Brahma tapah satyam* etc. He is also identified with Isana, Mahadeva. From these characteristic names Carpentier and Haraprasada Sastri infer the theory or identity between Vratya and Siva which has been condemned as untenable by Keith. Here we have only to show that the names indicate the theory suggested by us and it is not subject to the objections raised by Keith. The Sahasranama contains the following names of Vrashabha, Prajapati, Mahadeva, Mahesha, Mahendravandhya, Kanakaprabha, Suvarnavarnah, Hemabhah, Taptachāmikarachavih, Nishtaptakanakachāyah, Kanakanchanasannibhah, Hiranyavarnah, Svarnābhah, Sathakumbhanibaprabhah. The opening portion significantly recalls to our mind this description of Vrashabha who was the first to reveal the Vrata, to practise the tapas, to preach the Satya and to have the privilege of being worshipped by devas and devendras.

The Jaina conception of tapas is invariably associated with Kayothsarga or standing erect in a lonely place in utter defiance of the inclemencies of the weather. This particular posture is associated with Vrashabha whose image even in the modern Jaina temples is represented in the posture of standing. We also referred to the Samavasarana put up by Devendra as a temporary tabernacle for the Arhat. The third prapataka of the book speaks of the erect posture and the Gods providing a seat. "He stood a year erect; the Gods said to him, "Vratya, why now standest thou"......He said, "Let them bring a settle for me." For that Vratya, they brought together a settle. That settle the Vratya ascended. Of him the God-folk were the footmen, etc. The turban, the bow and the vehicle are also mentioned in connection with this Vratya. This only implied that the God Mahavratya is conceived after the Kshatrya Vratya, and hence the local habits of the Vratya, serve merely as a symbol for this glorified picture.

This Mahavratya has his equipment in the form of great cosmic events. His bow is Indradhanus itself, the rainbow. Thus he is pictured as a great purusha far more sublime than the several Vedic Gods and almost identical with the Highest in the universe.

The several Gods of the Vedic pantheon are made his attendants. This great Vratya roams about in all directions and several devas go after him and make the dik-palakas his attendants. Thus Bhava, Sarva, Isana, Pasupati, Rudra, Mahendra, all these are respectively made the attendants on the Vratya. This is paralleled by the Jaina description of Tirthankara, who is looked after and attended upon by the devas and devendras. The presence of the several dik-palakas the guardians of the directions, is not quite alien to Jaina literature. Indra, Varuna, Yama, Rudra, all such divinities of the Vedic pantheon are even now invoked by the Jainas and offered eight kinds of archanas with corresponding mantras. Such a worship is justified because these very devas are associated with the Jina, as his attendants and worshippers.

The tenth paryaya describes the Vratya going to kings and householders for obtaining bhiksha and how the householder should receive him. This is characteristic of Jaina Yatis and certainly of the Trithankaras who were the greatest of them. Significantly, there is the reference to the consequent prosperity and wealth resulting from the punya of entertaining a Vratya. The one other significant fact is that when a Vratya visits a householder as guest the latter should perform the fire-offering only with the permission of the Vratya. Fire-offering without his permission is condemned as irregular, and not pleasing to the Gods. This clearly implies that there were offerings and the Vratya sanctioned only some of them. What could have been the principle of discrimination for a Vratya, except his own Vrata the *Ahimsa dharma*?

Thus the 15th Book appears to be a glorification of a Jaina Arhat, at a period of religious reconciliation and compromise. Thus according to our theory, the term Vratya, first denoting respect and spiritual purity was applied to the religious protestants among the Aryans who were opposed to the ritualism of Indra cult and afterwards was extended to the lower orders among the

new faith. The career of designation is thus the reverse of what was suggested by Rama Krishna Bhagavat, according to whom it first implied a barbarous non-Aryan tribe and later on came to be applied to some Aryans. Knowing the aristocratic racial pride of the Aryans, we can never for a moment believe that they allowed themselves to be designated by such a term with an implication of barbarity and mlechha life. The explanation, offered here, does not certainly claim to be the only solution of the several facts relating to the Vratyas which we can glean from the sacred literature of the Hindus. It is offered only as a working hypothesis which appears to colligate successfully all the facts. Its historic and the scientific validity must entirely depend upon further research in the field by more competent scholars.

AN ANCIENT PROPHET OF AHINSA.

(By T. L. Vaswani.)

UNREST is on the march, in Asia and Europe. Small groups, in several countries hope for a better order. Their hope is not in Socialism. Socialism is hunger-born. Their hope is not in Bolshevism. Bolshevism has created an upheaval, but at what cost? Their hope is not in Sinn Feinism. Sinn Feinism with all its virtues has lacked in reverence for life. Some small groups that in different countries hope for a better Civilisation believe in Ahinsa, non-violence. It is thought by many in the West that the number of those who believe thus is large in India at any rate. I think the number is small even in India among the politically-minded. Mahatma Gandhi is, to-day, the greatest apostle of Ahinsa among the world's political leaders. And Mahatma Gandhi's doctrine is traced to the teaching of Tolstoy. "As fire does not put out fire, so evil does not put out evil,"—was the note sounded again and again by that great Rishi of Russia. And Tolstoy's doctrine is traced to the teaching of Christ:—Resist not evil. Yet over centuries before Christ, the teaching of Ahinsa was taught and practised by two Indian saints, Buddha and his contemporary, the latest in the line of the prophets of the Jains. Mahavir—they call

him. They worshipped him as Bhagwan, the 'Lord,' the 'Blessed One.'

Not much of him is recorded in the Books. One wished one knew more of this Great One of Ancient India. What little I have learnt of him has impressed me much. His was a life of singular grace and singular beauty. A contemporary of Buddha, he reminds one, again and again, of Buddha's renunciation, Buddha's tapas, Buddha's love of Humanity. He was born about 599 B. C. in a town in Behar. His father was a Raja,—a Kshatriya. His mother was a sister of a king. She was married to a great king of Magadha named Banvisara. Mahavira as a boy is sent to school; they find he does not need school-masters: he has in his heart a Wisdom which no schools may give. Like Buddha he marries and gets a child. (According to another version he was a Brahmacharin all his life). Like Buddha he is smitten with a longing to renounce the world. He lives upto the age of 28 with his family. Then his father and mother pass away. He feels he must now enter the stream of Sanyas. He goes to his elder brother for permission. "The wounds are yet fresh," says his brother to him,—"wait." He waits for two years more. He is now 30. Like Jesus he feels he must renounce all and enter upon a ministry of Service. Like Buddha he distributes his wealth among the poor. On the day he leaves his family he gives over his kingdom to his brother and all his wealth to the poor. Then he passes into a life of penance and prayer. To Buddha came Illumination after 6 years of sadhan. To Mahabir comes Illumination after 12 years of meditation and tapas. Then he becomes,—in the language of the Books,—Tirthankara, Siddha, Sarvagna, Mahavir. He attains what in the Upanishads is named kaivalya, the state of the Seer. He becomes what the Jain Books name the Kevalin. Then like Buddha he goes upon his great mission of Teaching. For 30 years he moves from place to place; he preaches in Bengal and Behar his great Gospel of Ahinsa. A Teacher, he is also an Organiser. He has 11 Chief Disciples; over 4000 monks and many laymen join the Faith. Brahmins and non-Brahmins are admitted to the fold. He is no believer in 'caste.' He passes away in 527 B. C. at the age of 72.

They call him "Maha Vira." The word means, literally: "Great Hero." Maha Vira was a Great Great Hero. "Yellow colour" and "lion" were his two favourite marks. Modern India, too, needs heroes. Money or mere knowledge can do little. Wanted Men of Manhood,—men who casting out fear from their hearts would serve Freedom. The heroism of Mahavira was in his life and his teaching. It was a life of singular self-conquest. And his teaching was the bold one: "Regard all creatures as thyself and harm no one." In these words you have the double doctrine of Ahinsa—positive and negative. The positive refers to vision of unity :—See thyself in all. The negative grows out of it :—Harm no one. To see the one Self in all is to refrain from injury to any one. Harmlessness grows out of the vision of the One in all. Programmes of violence have for a long time, been accepted in Europe. To-day they are found attractive by many even in India. "It is the destruction of Germany that we want"—writes a Frenchman in a recent book. "It is the destruction of the European that we want,"—said an Indian when requested to contribute to a Fund in aid of Russia's relief. And such things make my heart sad. Then I think of India's sages. And my heart goes out to him :—Mahavira the Blessed,—who gave five and twenty centuries ago to India's people the Great Message :—Conquer Hate by Love :—*The Amrita Bazaar Patrika, June 30, 1925.*

If you desire to know correctly the Jaina conception of God, read

DIVINITY IN JAINISM

BY

Harisatya Bhattacharyya, M.A., B.L.,

Price, Annas 8.

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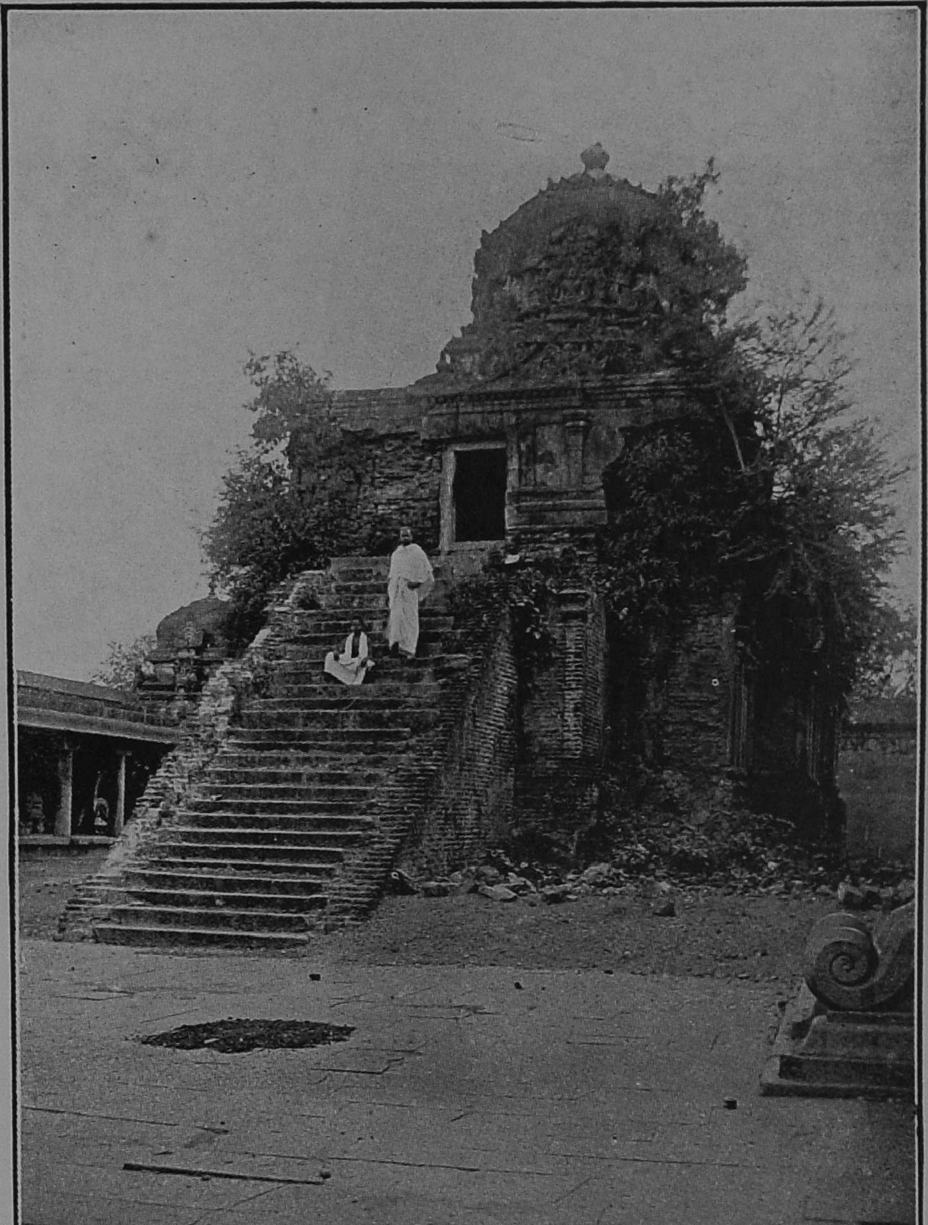

SRI AKALANKA BASTI.

Pramana-naya-tattvalokalamkara

OF

Sri Vadideva Suri.

Translated by Harisatya Bhattacharya, M.A., B.L.

(Continued from page 133 of Vol. XXI, Nos. 3, 4 and 5.)

Sutra, 27.

The Paryayarthika Naya is of four kinds,—the Straight-Expression (*Rijusutra*), the Verbal (*Sabda*), the Subtle (*Samabhirudha*) and the Such-like (*Evambhuta*).

Commentary.

These are described and illustrated below.

Sutra, 28.

The Straight-Expression tends to determine mainly the Mode of a thing, as it exists at the present moment.

Commentary.

'*Riju*' means straight or clear. The aspect of a thing as it is observed at a given moment is always clear. The aspects of the thing as it was in the past or as it will be in the future, cannot be so clear. The Riju Sutra is so called because it deals with that aspect of the thing which is always Riju or clear. Although the object of the Riju Sutra is a thing, still it is included in the Paryayarthika Naya on the ground that the Thing in one of its impermanent modifications only, is the matter of Riju Sutra.

Sutra, 29.

For instance : Now, there is Happiness etc. etc.

Commentary.

Through the above expression, only a Modification,—— consisting in momentary Happiness, is mainly indicated, while its support or substratum, the Soul is not presented owing to its

indirectness. In other words, in the given instance, the Substantial Reality is ignored and a Mode of it which persists for the present time is considered.

Another instance would be,—Now, there is Misery etc.

Sutra, 30.

The Fallacy in regard to it consists in denying altogether the substratum or the Essential Reality.

Commentary.

It is one thing to ignore for the time being or for convenience' sake, the Reality underlying the Mode and another thing to deny it altogether. The latter is the cause of the Fallacy of Riju Sutra.

Sutra, 31.

For instance : The theory of the Tathagata.

Commentary.

The Tathagata (Buddha) holds the momentary Modes as the only Reality and denies altogether the reality of the permanent Substance which is established through the Pramanas, *e. g.*, Pratyabhijna etc. Hence his theory may be said to be an instance of that Fallacy.

Sutra, 32.

The Verbal *(Sabda)* Naya indicates the difference in meaning, of Sounds, in accordance with the difference in tense etc.

Commentary.

This Naya shows how the meanings of words differ in accordance with the difference in tenses, cases, genders, numbers, persons, prefixes etc.

Sutra, 33.

For instance : Sumeru was, is and will be etc. etc.

Commentary.

Here although the Golden Mountain is substantially one and the same, an idea of difference is sought to be indicated in as much as it is put in connection with Verbs, used in different Tenses. Difference in Cases is illustrated in 'He is making the *Pitcher*' and 'The *Pitcher* is being made.' Difference in Genders is illustrated by the word '*Tata*' which can be used in the masculine gender *(Tatah)*, in the feminine gender *(Tati)* and in the

neuter gender (*Tatam)*, as well. Difference in Numbers is well illustrated by the Sanskrit equivalents of 'wife,'—one of which, the word, '*Darah*' is always used in the plural number and the other, '*Kalatram*' is always used in the singular number. 'Go' 'you will go in a car,' 'you will not go; your father is gone,'—these expressions illustrate the use of the same word in different Persons. The words, '*Santishtate*' and '*Abatishtate*,' show how the same root '*Stha*' changes its meanings in connection with the prefixes, '*Sam*' and '*Aba*'.

Sutra, 34.

The Fallacy in regard to it consists in maintaining a real difference in objects in accordance with the difference in Tenses etc.

Commentary.

To conclude that different objects are implied from the fact of different expressions being used, is a Fallacy of the Sabda-Naya.

Sutra, 35.

For instance: In the expression. 'Sumeru was, is, will be,'—the words used in different Tenses, refer to different objects: because they are words used in different tenses; like other words which really refer to different objects. There are other instances also.

Commentary.

Although the verbs are used in different Tenses, they refer to one and the self-same object, so far as the Substratum is concerned. To hold that they refer to different objects because they are used in different Tenses is clearly a Fallacy, as in the above example. The ground of the Fallacy, here again, is its being opposed to the Pramanas. Other examples of the Sabda-Naya-Fallacy would be with reference to Genders, Persons etc., as described before.

A GERMAN INDIANIST.

The 75th Anniversary of Dr. Hermann Jacobi.

Dr. Helmuth Von Glasenapp, Professor of Sanskrit, Berlin University, Germany, has sent us the following for publi cation :—

" On February 11th the pensioned professor of Indian Philology at the University of Bonn, Privy Councillor Hermann Georg Jacobi celebrated his 75th birthday. Sailing from Cologne, Jacobi studied in Bonn and Berlin, worked thereupon one year in London and then undertook a scientifical journey to India. In 1875 he habilitated at Bonn, became in the following year assistant professor at Munster and 1885 Professor in ordinary at Kiel, 1889 at Bonn. During the winter from 1913 to 1914 he lectured at Calcutta University and travelled once more through the country of his studies.

The venerable gentleman, who just celebrated his Jubilee, has developed an extraordinarily productive activity and promoted science on different lines, his numerous essays, published nearly all in journals, devoted to his line, and as separate Academy Reports, are dealing principally with the history of Indign philosophy and literature. He deserved, first of all, great credit for having thrown light on the Religion of the Jainas. He was the first who found that the Jainas are not, as everybody believed before, a Buddhistic sect, but the followers of a doctrine of faith, quite independently established prior to Buddhism, a long time ago, and representing a third Religion of ancient India, which stands independent of Hinduism and Buddhism and is in the same rank with both. Through his translations of Jaina Texts and by his investigations, devoted to their system, Professor Jacobi has laid the ground for our to-day's knowledge of this line, so little cultivated as yet. His endeavours met with the deserved consideration and appreciation even with the Jainas in India. To do him honour, there was held, on December 23rd of 1913, a large

Jaina Meeting at Benares, on which he was solemnly presented with the diploma of his appointment to a "Jaina Darshana Divakara" (Sun of Jaina philosophy).

Professor Jacobi is a member of numerous Academies and of scientific societies at home and abroad. In order to celebrate his Jubilee, his friends and pupils have prepared a festive publication, showing by the number of its articles the high appreciation, which all colleagues pay to the senior of the German Indianists. The unusual vigour of the gentleman who has now come to age, and has published even last year important articles, gives us hope that he may be allowed to work a long time still to the benefit of German Science."

JAINISM IN QUESTIONS AND ANSWERS.

(Continued from page 108 of the last issue)

23. Q. How many kinds of *Mati Jnana* are there?

A. Mati Jnana is either about determinable objects or indeterminable objects. There are twelve ways of perceiving things. Since all rational beings possess five senses and mind, a determinable object (*Artha*) can be perceived in twelve ways, by the six senses through the four stages of Avagraha etc. That is, we have $12 \times 6 \times 4 = 288$ kinds. An indeterminable object (*Vyanjana*) is capable of being perceived in the twelve ways, by the four senses of touch, taste, smell and hearing through Avagraha only. That is, we have $12 \times 4 \times 1 = 48$ kinds. On the whole we have $288 + 48 = 336$ kinds of Mati Jnana.

24. Q. What is *Sruta Jnana*?

A. *Sruta Jnana* is knowledge obtained through Scriptures. This corresponds to knowledge by description. It is acquired by study.

25. Q. What are the Jaina Scriptures?

A. They are of two kinds, *Angapravishta* and *Angabahya*. Angapravishta consists of the twelve Angas and the Angabahya is

of many kinds. Of the many kinds of Angabahya, fourteen Purvas are described.

26. Q. Define *Avadhi Jnana*?

A. Avadhi Jnana is the understanding of the nature of the things and events in distant places and in distant times either past or future. Objects and events not evident to the normal sense-perception are obvious to Avadhi Jnana.

27. Q. How can Avadhi Jnana be acquired?

A. Avadhi Jnana is acquired by virtue of birth (Bhavapratyaya) and by development of psychical faculties resulting from the destruction and subsidence of Karmas which obscure Avadhi Jnana (Gunapratyaya). Celestial beings and inmates of Hell possess Avadhi Jnana from their birth till death. Human and sub-human beings who are possessed of mind acquire Avadhi Jnana by developing their psychical nature.

28. Q. How many kinds of Avadhi Jnana are spoken of in the Jaina Scriptures?

A. The Avadhi Jnana is of three kinds, Desavadhi, Paramavadhi, and Sarvavadhi. Desavadhi is the knowledge of a limited number of things within a limited space and within a limited time. Paramavadhi is free from such limitations. Sarvavadhi is the perfect clairvoyant knowledge which perceives all reality. The Bhavapratyaya and Gunapratyaya Avadhi Jnana mentioned already are kinds of Desavadhi. Gunapratyaya Avadhi Jnana is again divided into six kinds, Anugami, Ananugami, Vardhamana, Hiyamana, Avasthita, and Anavasthita. Anugami (accompanying visual knowledge) that which goes with one to another place or even another incarnation. Ananugami (non-accompanying visual knowledge) that which does not go with one, but is lost. Vardhamana (Increasing) that which goes on increasing. Hiyamana (Decreasing) that which goes on decreasing. Avasthita (Steadfast) that which retains the extent which it had when it arose. Anavasthita (Changeable) that which increases sometimes and decreases on others.

29. Q. What is Manaparyaya Jnana and what are its kinds?

A. Manaparyaya Jnana is the telepathic knowledge of what

goes on in others, minds. It is of two kinds Rijumati and Vipulamati. Vipulamati Manaparyaya (complex mental knowledge) is purer than Rijumati (simple mental knowledge). Complex mental knowledge extends over greater area and helps one to peep into numerous births in the past and in the future.

30. Q. What are the differences between Avadhi Jnana (Clairvoyant knowledge) and Manaparyaya (Mental knowledge)?

A. (1) Mental knowledge is purer than clairvoyant knowledge.

(2) Mental knowledge can extend only till the *Manushottara* mountain which is the limit of human habitation, whereas clairvoyant knowledge can extend to the whole universe.

(3) Mental knowledge can be acquired only by the saints who have reached the 7th stage in the spiritual development *i.e.*, in the *Apramatta Gunasthana*; clairvoyant knowledge by all beings possessing mind.

(4) The subject matter of mental knowledge is very fine; that of clairvoyant knowledge gross, *i.e.*, matter and embodied soul, but not in all their modifications.

31. Q. What are the subject-matters of Mati Jnana and Sruta Jnana?

A. The subject-matter for both the kinds of knowledge is the six substances but not in all their modifications.

32. Q. What is Kevala Jnana?

A. Kevala Jnana is the perfect knowledge which comprehends all the substances, in all their modifications in all times.

33. Q. How many kinds of knowledge can be found in a soul at a time?

A. A soul cannot possess all the five kinds of knowledge together. If it has only one kind, it must be perfect knowledge (Kevala Jnana). If two, they must be sense perception (Mati) and scriptural (Sruta) knowledge. If three Mati, Sruta and Avadhi or Mati, Sruta and Manaparyaya Jnana. If four all except Kevala Jnana, Omniscient knowledge.

THE SHIRPUR LITIGATION.

It is perhaps known to all the Swetambaras and the Digambaras that a very expensive litigation is pending as regards the Antareeksha Parasnath temple at Shirpur in the Akola District in Berar. Both the courts have up to this time recognised the right of the Digambaras to worship the Image and the first court has found that in view of the right of the Digambaras to worship the Image, the *Kandora* and the *Katisutra* should be so thin that they should not offend the religious susceptibilities of the Digambar Jains. But the parties claim to themselves the exclusive right of ownership and the Counsel for the Swetambaras is said to have argued in the First Appellate Court *i. e.*, at Nagpur that his clients will be satisfied even if the Court gives them the right of exclusive management. From all this, it seems certain that whatever might be the decision of the Privy Council appeal either of exclusive management or ownership for the parties, the apple of discord will be there as it is and unless the parties themselves settle the matter amicably even the favourable decision for any one of the parties will not be a substantial gain.

Pending the appeal at Nagpur an attempt was made to compromise the case, but the absence of any amicable spirit so necessary for the compromise spoiled the occasion. Shirpur Litigation is not an exceptional one and we all know that there are some persons whose interests are prejudiced if the compromise is effected. Litigation is a big channel through which money flows and the channel will run dry if the litigants come to a compromise. Invariably the greater the amount of money spent, the greater the sinister influence against the compromise and therefore unless some persons see through the curtain with shrewedness and independent judgment, every opportunity of compromise is wasted. This was what happened at Balapur and this was again what happened at Akola when at the instance of the Police officers an attempt was made to settle the differences. There was one gentleman pleading on behalf of the Swetambaras, After inquiry it was

IMAGE OF SRI VARDHAMANA IN THE AKALANKA BASTI.

found that no institution in the world had recognised him as a Counsel and he was neither the Mukhtyar nor could be said to have any legitimate connection with this litigation being a non-Jain. Is it ever possible that if the help of these busy people is sought for, there can be any sort of compromise. It should be noted that the Swetambaras are day by day coming to know of the real nature of this fight. We cannot understand what the Swetambara Munim achieved in the result of a vexatious criminal litigation against some Digambaras for having damaged the idol. Who is responsible for the heavy expenses in this unbecoming attempt of securing conviction for their brothers through the help of the money given for charitable deeds by devout pilgrims. We know of some people who have already refused to contribute anything when the amount was going for fighting out false criminal cases. In this very way an attempt was being made to brush aside all questions as regards other property of the Samsthan by proceedings under 145 Cr. Pro. Code, on an imaginary ground of the breach of peace. The Swetambaras would do well in finding out the accounts of the amount spent in this affair. It may be said that nothing is fair or foul in love and war. But really this is not a war because all those who should be fighting are not of the same mind and to many of us the fight is unnecessary.

The occasion for all this was that His Holiness the Shripujyaji of Firojabad along with H. H. Shripujyaji of Baroda and Balapur had been to Shirpur in May and they expressed their regret to see this fight growing fierce every day and expressed a wish that this matter should be compromised. They are reported to have said that they represent the whole Swetambara Community and their proposals will be accepted by them. If this is so, and if the Swetambara Community is to obey their Holinesses and if this matter should be fruitful it is suggested that some laymen who are inspired with the spirit of unity should at once take up the matter and should bring about the desired end. Perhaps we are spending about a lakh of rupees in England over this litigation and the credit will not be small if this big amount is saved. I also say the same to the Digambaras. But they should be the people not of local influence but they must be people who

are above local influences. This All-India Jain Association should not forget that here is a great opportunity for work and to justify its existence. As matters stand at present if any Swetambara gentleman takes the lead in this affair it is bound to be successful. In the name of our Tirthankaras I put it to both the sects that it is no use blinding your eyes any further but it is high time to see that this unnecessary waste of money is stopped and the amount collected is spent in any monumental work promoting the wellbeing of the Jains. Let there be a round-table conference and let us be cautious that it does not meet with the same fate of so many others as at Balapur, Akola and Delhi.

Bon Ami.

JAIN LITERATURE SOCIETY.

REPORT AND ACCOUNTS

for the year ending 31st December, 1924.

During last year Brahmachari Sital Prasad very kindly read over the first thirty-two pages of the proof of the translation of the Pravacana-sara, and the translator is indebted to him for some valuable suggestions.

In 1923 five copies of A. J. Sunavala's "Vijaya Dharma Suri, His Life and Work," and thirteen copies of Chief Justice J. L. Jaini's "Outlines of Jainism" were sold by the Cambridge University Press.

On the occasion of the Conference of Religions in connection with the Wembley Exhibition the Soicety was able to recommend a lecturer, Mr. Chief Justice J. L. Jaini, and the paper which he sent was condensed for the purpose of the Meeting on September 25th, and read by our Hon. Secretary, Mr. H. Warren.

The interest on the Bank Deposit of £175 amounted for the year 1924 to £3 10s. 1d., and the expenses for reports and stationery were 19s. 6d. The balance on the General Account at the beginning of 1924 was £75 5s. 8d.

BALANCE SHEET AT 31st DECEMBER 1924.

Liabilities.	£	s.	d.	Assets.	£	s.	d.
Funds for :—							
Pravacana-sara	45	0	0	Bank Deposit Account	175	0	0
Syadvada Manjari	70	0	0	,, Current ,,	56	5	10
Saddarsana	35	0	0	Cash in Hand	3	0	8
General Account	77	16	3				
Proceeds from Sale of "Vijaya Dharma Suri	5	0	10				
Creditor	1	9	5				
	£234	6	6		£234	6	6

Examined and found correct.

January, 1925.

Hon. Sec. H. WARREN, (*Sd.*) G. H. SHEPHERD,
84, Shelgate Road, *Chartered Accountant,*
Clapham Junction, S. W. 11. (*Hon. Auditor*).

A JAIN GRADUATES ASSOCIATION.

A meeting of the Jain Graduates of Lahore took place in the Shri Amar Jain Hostel on Sunday the 22nd March, 1924, at 7 P. M , to consider the organisation of a body for immediate social reform among the Jains. It has long been felt in the educated Jain Circles throughout India, that it is high time that the educated Jains at least should start doing something in the direction of social amelioration since the unenlightened mass of the Jain population in India had failed to shake off its lethargy inspite of repeated attempts on the part of the enlightened section of the community. All those who do not possess the requisite qualification to be of much service to the community in this direction should for the present be excluded from membership.

The meeting was attended by many Bachelors and Masters of Arts and Vakils of different sects of the Jains, and was no doubt a great success promising much for the future,

It was unanimously resolved that there must be an All-India organisation of educated Jains and that it should be called the "Jain Graduates Social Reform Society." It was also resolved that the membership of the society will only be open to (*a*) All Jain Graduates (a Graduate meaning a person who holds a degree in Arts, Science, Law, Medicine, etc., of a recognised University) (*b*) Jains who are responsible persons, active volunteers and

enthusiastic supporters of this cause, subject to the recommendation, of the leading men of our communitiy or the following gentlemen provisionally.

1. Mr. Harish Chandra Mital, B.A., L.L.B. of Lahore, 2. Mr. Madan Lal, B.A. of Delhi. 3. Mr. Naginan Lal Jain, B.A. of Sialkot. 4. Mr. Gulab Singh, B.A. of Hissar. 5. Mr. Pritam Singh, B.A. of Gohana.

The aims and objects of the Society are :—

(1) Removal of all differences and unification of different sub-sects of Jains. (2) Prevention of early marriages among the Jains and other difficulties relating to marriage. (3) Promotion of Inter marriages between different sub-sects of the Jains. (4) Prevention of unreasonable expenses at various functions. (5) Establishment of Jain Schools and Colleges in India. (6) Female education among the Jains. (7) Translation of Jain religious books and encouragement of their study.

Provisionally L. Harish Chandra Mital, B.A., LL.B. was elected General Secretary and L. Madanlal, B.A., Joint Secretary and Treasurer. The admission fee of the J. G. R. Society was fixed at Re. 1 and annual subscription at Rs. 3 payable in advance.

The following gentlemen would welcome any suggestions on this matter and request to be favoured with a list of the graduates and responsible workers from every part of India, who are ready to support the cause of renaissance amongst the Jains.

1. L. Harish Chandra Mital, B.A., LL.B. General Secretary, Bans Mandi, Lahore.

2. L. Madan Lal, B.A., Joint Secretary and Treasurer, 8, Abbot Road, Lahore.

3. L. Mast Ram Jain, M.A., Editor 'Aftab Jain' Lahore.

4. L. Nagina Lal, B.A., Shri Amar Jain Hostel, Lahore.

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The Manager,

The Jaina Gazette, Madras.

A JAINA TEMPLE IN RUINS.

(Sri Akalanka Basti)

AT a distance of about 12 miles to the south-west of Conjeevaram there is an ancient settlement of the Jainas, which is now-a-days divided into two villages called Karandhai and Tirupparambur, by a tank between them. It is said that in former times both the villages had the same name Tirupparambur. Its Sanskrit equivalent was Munigiri. It is also called Sri Sailapura and Sri Akalanka Basti. It was called Munigiri because it was once a very famous place where Jaina Munies, naked saints, lived and performed *tapas*; it is called Sri Akalanka Basti since the great Jaina Philosopher and Logician Sri Akalanka Deva had it as the centre of his missionary activities and since it was here, in the court of king Himaseetala, he defeated the Buddhists in religious discussion and established the greatness of Jainism. A *mantap* with a pair of footprints in the centre of it, known as the *Jeer-mantap*, commemorates the place where, tradition says, the renowned teacher passed his last moments in *sallekhana*.

There are two temples, one the bigger and the more ancient in Karandhai and the other the smaller and the more recent in Thirupparambur. Within the huge compound of the temple in Karandhai there are five separate buildings and two big mantapams one at the entrance and the other adjoining the southern wall. On the surface of a stone on the eastern wall of the compound are inscribed the drawings of a book-stand, a *Kamandal* and a peacock *pichchi*, which are said to represent those of the great Acharya Sri Akalanka Deva. The biggest of the buildings is in the centre and is dedicated to Sri Kunthunatha. The next building which is known by the name "Yervastala" and which is situated to the south of the central temple is dedicated to the last Tirthankara Sri Vardhamana Mahavira. The third building in point of size has in it the image of the goddess Sri Dharma Devi. The fourth is a building which is not yet complete. The fifth and the smallest is dedicated to the first Tirthankara Sri Vrashabhanatha.

Of these temples, that which is consecrated to Sri Mahavira is now in a very dilapidated condition as may be seen from the illustration. The whole building is constructed of brick and lime on a basement 15ft. high with a flight of stairs leading up to it. On ascending the steps we go to an open platform 15ft. by 10ft. From there a passage leads to a hall 21ft. by 9ft. On the ceiling of this hall the stories of Sri Neminath and Sri Krishna are painted in colours. But a large portion of the painting has faded. A door-way leads us from this hall to a small chamber 10 ft. by 7½ ft. From this chamber we go through a vestibule to the *Sanctum Sanctorum* 12 ft. by 11ft. It is here that we find the most precious portion of

the ancient edifice. On a pedestal 3 feet in height is seated an image of Sri Vardhamana in *Ardhapadmasan* posture about 5 feet in height (see illustration). Over the head of the image a triple-umbrella is hanging and on the back a *Bamandala* 3 feet in diameter adorns the image. Behind the image there stand two figures probably of Devas waving *chamaras.* To the right and to the left of the Tirthankara stand two *devas* with five-hooded serpents over them holding chamaras. By the side of these *devas* stand two figures, husband and wife, probably as some say, King Srenika and his Queen Chelini Devi, holding flowers in their hands. It is interesting to note that all these figures are bigger than the ordinary human size but at the same time they are exceedingly beautiful and perfectly symmetrical. On all the four sides of the ceiling of the *gopuram* (tower) which is like a pyramid inside, there are 8 rows of paintings probably of scenes in the *Samavasaran.* We find in the paintings beautiful figures riding on several kinds of vehicles, ladies dancing, musicians playing music, children playing in gardens, penitent animals and birds listening to the teachings of the Lord, and several other scenes. It is believed that Sri Akalanka Deva wrote his great master-piece Tattvartha-raja-vartika in this temple.

When was this temple built and who built this temple, are not known for certain. Some information may be gleaned from the inscriptions found in several places in the temple, if they are correctly read and interpreted. But this much is certain that it must be at least 1250 years old since Akalanka disputed with the Buddhists in 700 Vik. S.

The present status of the temple is a very deplorable one. As may be seen from the illustration it is overgrown with plants and shrubs which as they grow up dismantle the building piece by piece. The walls have become so shaky and loose that they might crumble down at any moment. If the outer walls fall away then the central portion of the temple where the image is installed will be exposed to rough weather and rain. Therefore it is quite necessary to take up the work of repairing this temple at once. The local Jains, not being rich to do the work themselves, have started a fund called "Sri Akalanka Basti Jirnodhar Fund" and earnestly request all the pious minded Jains all over India to contribute to the Fund and help the cause of repairing *Jeerna-Jina-Chaitayalaya* and keep in tact the monumental edifice that reminds the world of a great Jaina Teacher.

Editor.

NOTES AND NEWS.

THE FUTURE OF THE JAINA GAZETTE.

We hope that our subscribers realise the fact that the Jaina Gazette has been considerably improved in its substance, size and get up. We have proposed to give at least 40 pp. of reading matter every month with at least one or two illustrations. All these mean increased expenditure. It is to meet this and to improve the Gazette still further that the idea of a Permanent Fund for the J. G. has been suggested.

We need not dwell herein at length on the achievements of the Jaina Gazette. It is the only organ, for the entire community of 14,000,00 Jains which carries the Divine Message of Lord Mahavira to the distant corners of the world. By a happy coincidence we shall be celebrating our *Dasalakshanika Vrata* within a month when the Jains munificently contribute donations to various charitable institutions. This year we request our subscribers to consider "The Jaina Gazette" as deserving of their donations first and foremost. May we ask them to become Patrons and Life members of the Gazette by contributing Rs. 1001 and Rs. 101 respectively. Any amount however small will be thankfully received and duly acknowledged in the Jaina Gazette. We should also be glad to publish the photos and life-sketches of all our patrons and life-members. They will receive the Gazette free permanently besides meriting the invaluable *punya* resulting from *Shastra Dana.*

In conclusion, it may be said that we are striving our utmost to make the Journal very useful, interesting and attractive. We request the generous hearted Jains to kindly co-operate with us and help us to serve the community better by putting the Journal on a permanent basis.

Considering the general apathy of several Jaina leaders and institutions towards the interests of the community we may not be far wrong in saying that the future of the community depends much on the work and progress of the Gazette. And the progress and utility of the Jaina Gazette depends greatly on the encouragement and support given to it by the rich and educated Jains all over India.

* * * *

Mr. Chiranjilal Jain, Secretary, Jain Pallival Association, Mohall-Jain, Firozabad, (Agra) will be very glad to hear from various other Pallival associations and leading gentlemen all over India with a view to promote the unity and welfare of Pallival Jains in India.

* * * *

THE KARKAL MUTT.

We are glad to learn that the pontificial chair of the Karkal Mutt which had been vacant since two years was filled up on the 11th June by the installation of Brahmachari Sri Dharmasagarji by the unanimous consent of the disciples of that Mutt. In our February issue of this year we have given a photo and a brief life-sketch of the learned Brahmachariji who is popularly known as the Graduate Brahmachari. We congratulate the Jains belonging to the Karkal Mutt on their unique choice of a person who is a young Graduate and a good scholar in Sanskrit and Jaina philosophy. Karkal is one of the ancient places of Jaina culture and glory with a number of beautiful temples, Manastambas and Images of excellent workmanship and a colossal image of Sri Bahubali Gommatesvara watching the destinies of men from the top of a hill situated on the banks of a lovely lake called Ramasamudram. Karkal may fitly be called "a city of temples." It is as important a place of pilgrimage for the Jains as Sravana Belgola or Mudbidri. Since the new Bhattarak is a Sadhu of liberal views and progressive tendencies, we have every reason to hope, that he will take steps to improve the education secular and religious among the younger generation of his disciples, to spread the teachings of Jainism, to better the condition of the Jaina temples in his place, and to make known more widely the name of Karkal by publishing a book containing the history and descriptions of the temples with the inscriptions yet undeciphered. May the Bhattarak live long is our humble prayer!

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We are glad to inform our readers that the Devendra Printing and Publishing Co. Ltd., has till now published the following books:—1 Sravana Belgola (Price As. 8); 2. A comparative Study of the Indian Science of Thought from the Jaina Standpoint. (Price Rupee one); and 3. Divinity in Jainism (Price As. 8). It can bring out big books if it will have enough fund to run a press of its own. On behalf of the company we request all our readers who may be share-holders of the company to pay their allotment money if they have not paid already. We also request our readers who are not already share-holders to take shares in the company and help an enterprise started for the purpose of propagating the sublime truths of the Jain Religion.

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Dr., O. Pertold writes :—I have seen the sample pages of the translation of Trishashti-salaka-purusha-charitra, and hope it will be a very useful book for scholars on Jainism."

2. **Ardha-Magadhi Reader** by Banarsi Das Jain M.A. This Book as its name implies, deals with Ardha-Magadhi—the sacred language of the Jains—and serves as an introduction to the study of the Jain Agamas. **Price Rs. 3**

3. **Introduction to Prakrit** by A. C. Woolner Esq., M.A., (oxon). This book is specially useful for English-knowing Jains. **Price Rs. 3.**

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